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villages. All these are pre-eminently juridic and social persons, each one possessing its peculiar functions, that cannot be exercised by other persons. The present work contains a lengthy but valuable introduction in four chapters, discussing the general concept of law; and thereupon the book is divided into three parts, in which are explained the principles and development of positive law in its respectively civil-social, social-economical, and social-political aspects. This work, throughout, presents a number of equally important and novel points of view, through which the author's concept of an organic municipal and social law everywhere becomes the surest means of creating unity and harmony, not only within the general department of law, but also within the sphere of practical legislation. γνλν.

AN OUTLINE OF LOCKE'S ETHICAL PHILOSOPHY. By *Mattoon Monroe Curtis*, M. A.  
Leipsic: Gustav Fock, 1890.

This excellent study was presented to the University of Leipsic as the Inaugural Dissertation for the degree of Doctor of Philosophy, and it is well deserving of publication, if for no other reason than the need of such a work. There appears to have been hitherto no complete account of Locke's System of Ethics, which does not even find a place in Mackintosh's "Dissertation on Ethical Philosophy." The author has not been able to discover any trace of the treatise on Ethics which Locke proposed to write, but his published works "abound in ethical observation and severally took their rise from ethical considerations," so that there is no deficiency of materials from which to ascertain his ideas on that subject.

Mr. Curtis very justly remarks that it is important to ascertain an author's views before criticising them, a truism which is not always acted on, as indeed was the case with Locke's own critics. He does not, however, profess to criticise but, as the title of his work shows, to give an outline of Locke's Ethical Philosophy. In his Preface he states that his author adopted the Stoic division of Philosophy into Physics, Ethics, and Logic. The object of Ethics, is described by Locke, in his noted "Essay," as the seeking out of those rules and measures of human actions, which lead to happiness, and the means to practice them. The end of this, is not bare speculation, and the knowledge of truth; but *right*, and a conduct suitable to it. In the application of its principles Locke may be said to have gone further than any of his predecessors and of most of his successors. As pointed out by Mr. Curtis, he maintains that the institutions of government, religion, and education are, in essence, ethical and that all are parts of a system which must be based upon, and be in harmony with, the fundamental physiological and psychological principles of human nature. This follows from Locke's principle that the Individual, and not the Family, is the real social unit. Man is a rational, social, religious, and political being, and, therefore, "in the individual is contained, potentially, all institutionalism."

It must be noticed, however, that to Locke the moral dynamic in human society is the concept of God. He regards this idea "as a natural, formal, necessary

and transcendental principle at the root of human nature and institutions, and consistently declares that the denial of it dissolves all," as it alone gives a sufficient explanation and sanction to the principles of morality. This brings us to the very foundation of ethics. All depends, however, on our conception of God. Locke maintained that duty "cannot be understood without a law, nor a law be known or supposed without a law giver, or without reward or punishment." His conception of God, therefore, was that of a lawgiver, and he believed that the existence of God could be demonstrated not only by teleological argument, but also by psychological proof drawn from the being and nature of man. Locke was so thoroughly convinced of the dependence of morality on the existence of God, that, notwithstanding his general liberality of thought, he excluded atheists from toleration. He writes: "Promises and Covenants, and Oaths, which are the bonds of human society, can have no hold upon an Atheist."

It would be a mistake to suppose that, because Locke believed morality to be founded in our conception of God, he considered the moral law referable simply to the divine will, and therefore to be arbitrary and changeable. So far from this, he regarded the moral law as eternal and immutable, and affirmed that its cardinal principles could be discovered and laid hold of by the light of nature. As says Pfeleiderer, when speaking of Locke and Wolff, "Locke also considers a supernatural revelation to be possible, and to have actually taken place in Christianity, but he insists as strongly as Wolff does, and even more logically, that this revelation must not in any way contradict the natural revelation given us by God in our reason." Locke expressly declares, that the reason *is* natural revelation, while revelation is natural reason enlarged. The latter he regarded as necessary because, although reason is sufficient for the virtuous, penalties must be relied upon for influencing the multitude; and in revelation the doctrine of immortality with future rewards and punishments is made known. Whether this revelation is true or false, the fear of future punishment has undoubtedly had a restraining influence over the vicious. But reason would not be sufficient for the virtuous without an inclination natural or acquired, to virtue. It is a question of disposition, and this will be virtuous or vicious, according to the conditions under which the individual has come into being and been "educated," in the fullest sense of this term. Reason forms part of these conditions which, so far as they are not purely objective, are dependent on or referable to human nature; as, indeed, must be the supposed revelation of enlarged natural reason.

In relation to the ethical life, Locke declares that happiness is the only idea which reason takes up out of the sphere of pleasure and pain, and yet that if we aim directly at happiness, we shall miss it. What then has to be done is to seek out "the rules and measures of human actions which lead to happiness." This is the office of ethics, the end of which is virtue, and thus happiness and virtue are one. With Locke moral actions are only those that depend "upon the choice of an understanding and free agent." The agent here intended is, as pointed out by Mr.

Curtis, the man, and not the will. Locke says that the proper question in connection with freedom, is not "whether the will be free, but whether the man be free." The will is determined by the mind, and liberty is "a power to act, or not to act, according as the mind directs." In his "Thoughts concerning Education" Locke affirms that "the result of our judgment, upon examination, is what ultimately determines the man, who could not be free, if his will were determined by anything but his own desire, guided by his own judgment." The position of Locke is, says the author, that of Plato and Kant: Reason is given as the governor of the will, by its sway to constitute it good. Thence we may rightly conclude, that those who are not governed by reason have not true freedom.

We have not space to consider the views entertained by Locke on Institutional Ethics, beyond referring to his doctrine that property rights are given only by labor, and not by occupation, and that labor is the source of all values. The latter doctrine cannot now be accepted as sound, whatever may be said as to the former, but Locke deservedly holds a high place as a political economist. He seems indeed to have been a kind of universal genius. Mr. Curtis refers to the remark made of him "that no philosopher since Aristotle has made and recorded so many valuable observations, or given so great a stimulus to human thought." Any fresh light that can be thrown on the opinions entertained by so profound a thinker, especially on the important question of ethics, is of value and hence we welcome the present work as an acceptable addition to philosophic literature. Ω.

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N. B.—Owing to lack of space, reviews of a number of new works have been crowded out of the present number of *The Monist*; among which the following will appear in No. 3: *Die Entwicklung des Causalproblems in der Philosophie seit Kant*, by Dr. Edmund Koenig; *Spinoza's Erkenntnislehre in ihrer Beziehung zur modernen Naturwissenschaft und Philosophie*, by Dr. Martin Berendt and Dr. Julius Friedländer; *Leitfaden der physiologischen Psychologie*, by Dr. Th. Ziehen; *Handbook of Psychology*, by J. M. Baldwin; *An Essay on Reasoning*, by Edward T. Dixon; *Das Dasein als Lust, Leid und Liebe*, by Hübbe-Schleiden; *Die Bedeutung der theologischen Vorstellungen für die Ethik*, by Wilhelm Paszkowski; and *Einleitung in das Alte Testament*, by Prof. C. H. Cornill.